SOME FORMS OF CATECHETICALL *DOCTRINES.*

Which may be fitted to all the degrees of capacity, and of proficiencie, both of young and old, in the profession of Christianity.

The Preface is in a speciall manner to be taken notice of.

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A Preface touching the Neceſſity of Catecheticall Inſtitution: *And the particular Uſe of theſe Forms.*

BEſides the generall corruption of the nature of man, which ordinarily at all times is oppoſite to the work of the Miniſtery in the Goſpel; at this time there may be obſerved ſome extraordinary working of Satan, by the Myſtery of Iniquity, to reſiſt the advancement of Chriſts Kingdome amongſt us, and the Reformation of this Nation. For ſuch as labour by the gifts which they have received for the edification of the Body of Chriſt, to beſtow their pains and talents faithfully in the Communion of Saints, towards the advancement of the power of Godlineſs in all mens hearts without partiality; and to that effect endeavour carefully to maintain the Unity of the Spirit amongſt Brethren; by the bonds of a profeſſed concurrence, of a loving and peaceable conjunction, and a ſetled Uniformity of proceedings in the Publike Work of the Miniſtery and furtherance of Religious,

gious duties, are on all hands oppressed, and many ways hindred from the effect of their intention by two sorts of people, who being extreamly opposite each to other distinctly, are also jointly both at once contrary to these. For on the right hand there be some that are extreamly active, pretending to advance the Reformation; and on the left hand others are extreamly sluggish and incapable of any such intention. The generation of sluggards are such as are unteachable, and unsensible of the necessity of any progress towards perfection, by reason of some fundamentall prejudices and mistakes in the profession of Religion, which they make to be the bare outside of a formall worke: for the silly ignorant well meaning Moralist is troubled at all innovations, and would fain remain on his lees, and keep his old Modell. The subtile Hypocriticall Politician acts nothing further then the interest of the State leads him, and the dissolute profane Worldling goes only to Church that hee may not be counted an Atheist, and will be called a Protestant because the King is no Papist; all these with their abettors the Idoll Ministery of the Land, being wholly destitute of the aime and power of Godlinesse, can do nothing but clog the work of Reformation with the spirit of slumber and dulnesse. Then on the other side many that cry out for, and pretend mainly to, a Reformation, and seem with zeal, to put themselves upon it, by precipi ancy in the work, and

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by other miſ-behaviours oppoſe violently the effect and progreſſe thereof, ſeverall ways. For ſome are led with a Spirit of Giddineſſe, and through weakneſſe are carried about with every winde of Doctrine till they loſe their hold, even of the foundation. Others are led with a ſpirit of Singularity to ſtand, and act in all things ſo by themſelves wholly, that whoſoever and whatſoever doth not come up to them in every thing, is either deſpicable or Antichriſtian. In others there is a railing ſpirit of clamour and contradiction, tending only to pick quarrels and diſcover faults; as if to abuſe others, were to juſtifie themſelves, and to make failings odious unto all, were in every one the chief point of Holineſſe. And laſtly, in others there is a wild and diſſolute ſpirit, which conceives that all Reformation doth conſiſt in the enjoyment of an Unlimited Liberty, for every man to do what ever ſeemeth good in his own eyes; and in the purſuit of ſuch a Reformation, they oppoſe directly and indirectly every thing that ſeems to tend towards any ſetlement of orderly proceedings in matters of Publike Government. All theſe Unruly Actors with their Abettors, the preſumptuous ignorant talking Preachers that boaſt themſelves of the Spirit: together with a generall diſtraction, and unſettlement of mens minds, in reſpect of outward things, and the want of ſpirituall diſcretion in many, how to behave themſelves meekly and without ſtrife, and how to proceed

in their Miniſtery equally and without offence towards all, do make the difficulties of proſecuting a ſetled Reformation almoſt invincible.

Nor will ever any Civill Sanction be able to carry on this work; becauſe it cannot reforme the Principles of theſe diſtempers: perhaps it may only awe mens ſpirits, for a time; but it will not do it at length, nor can it rectifie their judgmẽts, & ſet their harts in a right frame towards the holy profeſſion.

And if this be not intended, and by fit means proſecuted, the Kingdom of God is not advanced by our Reformation. Therefore ſuch as look not upon men, and the power of States (as alas, too many doe to the weakning of their hands in the Spirit) but upon the Holy One of Iſrael; and ſuch as meaſure not their feares and hopes by the outward appearances of the World; but by the word and power of him that doth employ them in the building of his houſe; and in the warfare of the Goſpel, will not be diſcouraged; at the great quantity of rubbiſh, which is to be removed before the foundations of the building can be laid; nor at the rugged ways through which they muſt march to encounter with their enemies; but if they be faithfull to their charges; they will rather endevour to lay hold of his ſtrength that doth ſet them a work; and ſeeking out his even and equall paths of light to walke in, they will be able with that armour to defeat all the powers of darkneſſe and to build up the lively ſtones that are capabl

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of ſound Doctrine upon the true foundation, to preſerve them from the danger of all theſe ſeduc-cing ſpirits that wander in extremities.

Now we all grant and know that the holy Scriptures hold forth this light; and therefore are the Only Rule fitted for all Caſes and Occaſions, to walk by, that the man of God may be made perfect and throughly furniſhed unto every good word and work: but becauſe it is manifeſt by that which hath been now ſaid; that many men doe not at all read the Scriptures, and that others who read them many ways miſconſtrue and miſapply them, partly by reaſon of prejudicate thoughts, partly for want of a Rule & manuduction in Fundamentals whereby to reflect upon them for the end and uſe to which they are given. Therefore it is wholly and abſolutely neceſſary, that ſuch fundamentals as hold forth Undeniably and clearly, the Scope of the whole Word, and ſhew the Analogy of our Faith therein, and directus unto the Uncontroverted Uſe thereof, ſhould be by all means preſſed and propoſed unto all in a plain and familiar way.

And this no doubt hath been the ayme and Uſe of all Catecheticall Forms in all Ages; and chiefly in this laſt age wherein the Churches have begun to Reforme themſelves from the corruptions of Popiſh Ignorance, Idolatry and Superſtition. So then the proper Uſe of Catechiſmes is for the information of all ſuch young or old, that are not

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able by themſelves to make right Uſe of the Holy Scriptures, to direct them in a way, and to give them as it were a Staff to walk by, till they be able to walk alone, and chuſe their own ways of Meditation for knowledge. And truly this is a thing altogether neceſſary not only to ſettle mens judgments in theſe manifold diſtractions, but alſo to make thoſe, who for want of a foundation have bin but ſlow Proficients in reading the Word and hearing of Sermons, to attaine to ſome fruit of perfection and ſettlement in the Truth. For it is found that many wel-willers to Religious knowledge, are but weakly grounded and very ſhallow, although they run up and down to follow the means: the cauſe certainly can be none other but that they build not upon a ſolid foundation. But when by the grace of God, and the aſſiſtance of faithfull Teachers with ſound Forms of Words, the Univerſall ſcope of the whole Word ſhall be cleerly and Undeniably made known unto them; and when the Fundamentall Principles of Faith whereunto all other Truths are to be Analogicall, ſhall be received by them; and laſtly, when the Uſe of this knowledge tending to perfit them in the life of Godlines ſhall be effectually preſſed upon their Conſciences in a familiar way; then it may be hoped & expected, by the ſuperſtructures which the diligent Uſe of the Scriptures wil yield; that ſuch as are called Profeſſors, wil neither prove barren, nor become diſorderly in the knowledge

of our Lord Jesus Christ: for Barrennes and Disorderlines in bearing fruit, are the two extreams of these times which hinder the progresse of our Reformation: and if the true Causes of these two evils can be cured by Spirituall and not by outward Worldly means our Work will be done indeed to some good purpose. This then as it is, in it self, most necessary; so it is the thing aimed at by these Catechetical Forms which how far they may be conducible and serviceable thereunto, let the Godly wise consider: Only this must be added concerning them, to prevent mistakes; that the necessity of a voluntary concurrence in some Ministers to deal by one and the same way with an ignorant people for their edification, to build upon each others grounds towards them did beget these Forms; together with a purpose to fit them to all ages and all degrees of capacities, in the Professors with whom they had to deal, which were of a mixt disposition, lyable to all the distempers of the times, and affected with the Principles of both extreams, almost in an equall proportion of Barren Formality on the one, and of plentifull weeds and wild Grapes of Spirituality on the other side: so then to deal with all by one and the same Rule (for the Truth is but one) the endevour was to fit these Forms to three degrees of capacities: whereof the first and meanest is that of meer Children; the second and third is of youths of two sorts, with this difference, that in the one the

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intellectuall faculty to apprehend truths in the Theory; in the other the judiciall and conscientious faculty to apply the same to practise doth begin to open it self & break forth in them. To these degrees of capacities both in young and old persons, the Doctrines are intended to be made proportionall, by a speciall accommodation.

The Historicall Catechism containing as briefly as may be the Substance of all Gods dealing with Mankind in Reference to his Worship, doth throughout intend to insinuate that the main scope of all Knowledge and Doctrine is this, namely that Man is bound to walke with God by the obedience of Faith in Christ Jesus.

And that this is the proper Use of the whole History of the Scriptures from the beginning to the end might be largely demonstrated, but to point at this matter only in brief, let these Scriptures be taken notice of, *Act. Chap.* 7. & *Chap.* 13. *vers.* 17. till 43. *Rom. Chap.* 4. & *Chap.* 9. & 1 *Cor. Chap.* 10. *vers.* 1. till 12. & 2 *Cor.* 11. *vers.* 3. *Gal. Chap.* 3. & *Chap.* 4. *Heb. Chap.* 3. & *Chap.* 7. & *Ch.* 8. & *Ch.* 9. & *Ch.* 11. *Jam. Ch.* 2. *v.* 20. till the end, & 1 *Peter Chap.* 3. *vers.* 19. & 2 *Pet. Chap.* 2. which shew that this Use is to be made of the Holy History; and because the faculty of Memory is that which is first to be employed and only predominant in Children or Childish Professors, therefore the Doctrine of Histories is offered to their Capacities in a Childish forme of Questions and

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Answers: but the other two Catecheticall Forms are not set down in such a way because they are intended for those that are of some understanding, and consequently fit to be raised in their thoughts above the Method of a meer Childish institution: therefore they are cast into the Forms of Propositions; which concern Faith and Obedience.

The Propositions containing matters of Faith are to be made use off towards those that are in the second; as the other containing matters of Practice towards those that are in the third degree of Capacity; to this effect; that those who are to be instructed by them; should first learne the Propositions by heart, wherein they are to be instructed; and when they can say it readily by rote as Children like Parrots do; then the Teacher is to explain the meaning of it unto them; and upon the explication raise Questions out of the sense of the Proposition explained; to which they should be obliged to Answer from the words of the Con text which they have by heart; to cause them reflect particularly with their thoughts, upon the distinct meaning of every parcell thereof. Thus both Doctrinall and Practicall Truths may be wrought and sharpned upon the understandings and consciences of the yonger sort: First, the points of Doctrine, and then the matters of Duty are to be taught, because the Obedience must be of Faith and with Knowledge; and the Understanding must be wrought upon to receive light,

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before the Conſcience can make uſe of it to judge its own ways.

Beſides this way of proceeding to exerciſe the yonger ſort; there is another Way of Catechetical Exerciſe and Accommodation of theſe Propoſitions intended towards the older ſort that are but Children in Knowledge and Proficiencie, which is Weekly, and Twofold; one on the Lords Day in the afternoon, wherein by way of Lecture one of the heads of theſe Forms is inſiſted upon in order to explaine the ſame from ſome Text of Scripture which is moſt Comprehenſive of the matter contained therein (as the cuſtome of many of the beſt Reformed Churches beyond Seas is) that ſo in leſſe then a yeares ſpace the Auditory may comprehend the ſubſtance, and the fundamentall Truths, of the whole Body Theoreticall and Practicall Divinity: which courſe being by many altogether neglected, and a ſcanty narrow way of preſſing particular matters being inſiſted upon, doth keep back the ungrounded hearer from a true Proficiencie and ſettlement in Godlineſſe, although oft times he is moved in affection, and ſtirred to be zealous to attaine to knowledge and grace. This teaching then of the Body of Fundamentalls which in Forreigne Parts is in Uſe, may be improved, to a greater advantage of our Reformation of the mixt multitude, if the Second Catechetical Exerciſe which ſhould be intended on ſome of the Week days, be ſet afoot; to bring

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home to the Capacity of every one in a more distinct and particular manner then can be done in a publike Lecture, that which is fittest for them to take notice of, that they may be grounded in all saving Truths, and at this second Exercise all both young and old should meet, and be dealt withall by way of Question and Answer, in this Order. First, the youngest sort of all should be questioned upon the whole Historicall Catechisme for the space of half an houre, in which time it may be fully run over without enlargements. Then the rest of the time, *viz.* an houre at least, or an houre and a halfe more, should be spent upon the intellectuall and conscionable Proficients, a part of the time to be alotted to the younger sort, and a part to the older: in the exercise of the younger, the method heretofore mentioned is followed, and in the exercise of the oldest, who are to be invited to this way of teaching as to a conference, the Catechetical head of Doctrine, which was handled by way of Lecture on the Lords day foregoing, in the afternoon, is to be repeated, and from the proposition which containeth the summe thereof, to be proposed by way of Question to oblige them to answer that which they have learned and understand therein, that so their diligence to be attentive in publike, and to meditate in private, may be stirred up, and their understandings and ignorances may be rectified, and the things wherein they either rest in a dull formality, or are carried too far

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on by an unruly ſpirituality, may at ſuch times be taken notice of unto them, and the right way of profeſſing both knowledge and godlineſſe may be ſhewed them from the undenyable Principles of the Word. And when both young and old are come to a ſufficient competencie of knowledge, to make Confeſſion of their Faith, and to manifeſt the Obligation and endeavours of their conſcience towards Obedience; they may be admitted unto the holy Communion, and received as members of the Church by the Elderſhip, that hath a care of them in the Lord, as in other Reformed Churches, according to the Word is practicable.

Now to draw to a concluſion of this Preface, two words more are to be added: The one concerning the uſefulneſſe of ſuch Doctrinall formes in generall, The other concerning the Tables annexed unto them in particular.

First, That it is not onely lawfull but expedient, and altogether uſefull, to have certain Forms and briefe Models of Divine truths (whereby to preſerve the purity thereof in mens mindes) is apparent, not onely from the urgent neceſſity of the times (wherein a Spirit of deceitful curioſity in ſome men, hath clothed himſelfe with the appearance of light (which ſome call new) to eat out of their thoughts plain old truths) but from the practice of all the Churches of all times, and chiefly from that of God himſelfe in giving his

Law

Law to the Jews, written with his own hand, which the Apostle calls, *the forme of knowledge, and of truth*, *Rom.* 2. 20. and then also from the practice of the Apostle towards the Gentiles in Preaching the Gospel, which he declares was delivered unto them, and to *Timothy* by him in Certain Forms of words which they were bound to keep, and whereunto obedience was due from the very heart, *Rom.* 6. 17. and 2 *Tim.* 1. 13. For this cause these Catechetical Formes are taken as neer as could be (to keep a cleer connection of matters) from the expresse words, and cleer consequence and matter of Scriptures, which are quoted after every Proposition..

As for the Tables, in the second place, they are annexed unto the Propositions, to shew the distinction and coherence of matters in their order; that such as are of riper judgement and capacity, and have been fully taught to understand the Propositions, may lay them the better up in their memories; and that such neighbour Preachers as shalbe willing of themselves to strengthen one anothers hands in their Ministery, by a concurrence of counsels to deale with their scattered sheep in one way; and by mutuall assistance and supply of help shall think it expedient to build upon one anothers grounds, may see the form of an easie Method, which for want of a better (which by Gods blessing upon the labours of those that are employed to advance our Reformation will be hopefully

fully produced) till it may be had, can be made use of, to such a purpose: for except Ministers live together as servants of one Master in the House of God, and intend to maintain the Unity of the Spirit by Spirituall endevours for the joint edification of their mixt multitudes, in one Fundamentall Way, their labour will be lost, the weeds of carnall affections will choak all the growth of their seed, and they being disjoynted by their own distempers, Satan will be able to scatter their strength, and breake their power to pieces, by which all the Authours of confusion would otherwise be broken and scattered from before their faces.

O that the salvation of Israel were come out of Sion! When the Lord bringeth back the captivity of his people, *Jacob* shall rejoyce and Israell shall be glad.

AMEN.

The Historicall Catechisme.

1 Q. *Who made the World?*

A. God Almighty.

Gen.1.1. Ier.10.11,12,13. Revel.4.11. & 14.7

2 Q. *How was it made?*

A. Of [a] nothing, by [b] Gods Word in six [c] dayes.

a Gen.1.1. Heb.11.3. b Gen.1.3,6,9. Psal.33.6,9.
c Gen.1.31. & 2.1,2. Exod.20.11.

3 Q. *What did God the seventh day?*

A. He [c] rested the seventh day and Hallowed it.

c Gen.2.2,3. Exod.20.11.

4 Q. *For whom and did God make all things?*

A. To [f] manifest his glory in his creatures to Men and Angels.

f Psal.8.1,3. Psal.19.1. Rom.1.20,21.

5 Q. *Who was the first Man and Woman that God made?*

A. [g] *Adam* and *Eve*.

g Gen.1.27. Gen.2.21,22. & 1 Tim.2.13.

6 Q. *How were these made?*

A. After the [h] the Image of God, who made their bodies [i] of the dust of the ground, and then [k] breathed in them the breath of life.

h Gen.1.26,27. Eccl.7.29. i Gen.2.7. 1 Cor.15.47
k Gen.2.7. & 1 Cor.15.45.

7 Q. *Where did God put them to live?*

A. In the Garden of *Eden* called Paradise.

l Gen.2.8.

8 Q. *How did they live there?*

A. In all happinesse so long as they were obedient to the will of God.

9 Q. *What did God command them?*

A. To [m] depend upon him for life; and under the pain of death, not to eat of the tree of the knowledge of good and evill.

m Gen.2.16,17. Iob 28.28.

10 Q. *Did they obey his Commandement?*

A. No, [n] they would not trust unto God; but followed the perswasion of the Devill to fulfill their own lusts.

n Gen.3.13. Iohn 8.44. & 1 Iohn 3.8.

11 Q. *How were they to be punished for their disobedience?*

A. With [o] death temporall, spirituall and eternall, even all the Miseries of this life and of the World to come.

o Gen.2 17. Gen.3.16,17,18,19. Rom.5.12. Ephes.2.1,2,3.

12 Q. *Where did they live after they had sinned against God?*

A. Out of [p] Paradice in the earth which was cursed for their sakes, that they should labour with sorrow in it.

p Gen.3.23,24.

13 Q. *Was there any hope left for Mankind ever to be delivered from this misery?*

A. Yea, [q] God promised to *Adam* and his Posterity, that the seed of the Woman, [r] Christ should tread down the head of the Serpent the Devill.

q Gen 3.15. r Gal.4.4. 1 Iohn 3.5,8.

14 Q. *Did all their Posterity depend upon God to be saved by this promise?*

A. No, a [s] few only did trust in God and serve him; all the rest lived in great sins against God.

s Gen.6.8. Gen.7.1. t Gen.4.4. till 25. Gen.6.2,3,4,5, 6,11,12.

15 Q.

15 Q. *What became of that sinfull generation?*

A. They [u] were all destroyed by a Floud, from which only [x] *Noah* who was a Preacher and heire of the righteousneſſe of Faith; and his [y] Family was ſaved to repleniſh the earth.

u Gen.7. x 2 Pet.2.5. Heb.11.7. y Gen.7.1.

16 Q. *What did all* Noahs *Poſterity depend upon God to ſerve him?*

A. No, [a] they became Idolaters, moſt of them; yet God choſe [b] *Abraham*, and promiſed that in his ſeed all Nations ſhould be bleſſed: and he made his [c] Poſterity a peculiar people to himſelf.

a Gen.11.10ſ.12.4. b Gen.12.3. Acts 3.25. c Geneſ.17.6,7,8. Pſ.135.4.

17 Q. *How did God make them his peculiar people?*

A. 1 He made a [d] Covenant with *Abraham* and his ſeed, and gave them [e] Circumciſion, a ſigne and ſeal of that faith by which onely, according to the Covenant, he and they were [f] righteous, and became heirs of the world.

d Gen,17.10. e Rom.4.11,13. f Gen.15.6.

2 Then [g] foure hundred and thirty years after he gave them a Law upon Mount *Sinai*, by the hand of *Moſes*, by whom alſo hee brought them out of *Egypt*, and to this [h] Law he joyned many Ordinances, as ſhadows of good things to come, foretold [i] in the Oracles committed to them; wherein chiefly they were told of another [k] Prophet to be raiſed, that whoſoever would not heare him ſhould be cut off from his people.

g Gal.3.17. Exod.20. Exod.3.10.
h Heb.9.1,9,23. Acts 7.38. Heb.10.1.
i Rom.3.2. Pſal.147.19,20. Deut.4.7,8.
k Deut.18.15,16,19,20. Acts 3.22. &7.37.

18 Q. *Which are the words of the Law?*

A. I am the Lord thy God which brought thee out of the Land of *Egypt*, out of the house of bondage.

1 THou *shalt have no other Gods before me.*

2 *Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them, for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children unto the third and fourth generation of them that hate me; and shew mercy unto thousands of them that love me and keep my Commandements.*

3 *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his Name in vain.*

4 *Remember that thou keep holy the Sabbath-day, six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work; thou and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattell, and the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.*

5 *Honour thy Father and thy Mother; that thy days may be long in the land which the Lord thy God giveth thee.*

6 *Thou shalt do no murther.*

7 *Thou*

7 *Thou shalt not commit adultery.*

8 *Thou shalt not steal.*

9 *Thou shalt not beare false witnesse against thy neighbour.*

10 *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant; nor his maid, nor his Ox, nor his Asse, nor any thing that is thy neighbours.*

Exod.20.1. till 18.

19 Q. *What is the Substance of this Law?*

A. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* This is the first and great Commandement; and the second is like unto it, *Thou shalt love thy neighbour as thy self*, on these two Commandements hang all the Law and the Prophets.

Matth.22.37,38,39,40.

20 Q. *Were the Posterity of* Abraham *Faithfull unto God under this Law and Covenant?*

A. No, they were continually transgressors thereof both in the [m] Wildernes and in the [n] land of *Canaan*.

m Exod.16.3. Psal.78. Exod.17.7. Psal.95.8,9,10. Exod. 32.1. Psal.106. Numb.14 10. 1 Cor.10.5-11. Deut 9 7, 21,22. n Deut.32.14,15,16,17. Iudges 1. Iudges 2,2, 11-21. Ps.78.55-59. Ps.106.34-40. Ier.2.7. Acts 7.51,52,53.

21 Q. *How were they punished for their transgressions in the Wildernesse?*

A. With many [o] plagues, till all that came out of *Egypt* were destroyed for Unbelief, except *Joshua* and *Caleb*; who were men of another spirit then the rest. And God made [p] *Joshua* their Captain in *Moses* stead to go before them and settle them in *Canaan* the possession of the *Gentiles*.

o Heb.3.19. Numb.21,22,23,24,25,26,29,30,35. p Deut.31 14,22,23, & 34.9. Ios.1.2. Acts 7 45.

22 Q. *How*

22 Q. *How were they punished for their transgressions in the Land of Canaan?*

A. With many heavie afflictions which befell them.

1 p During the time of 450 years, wherein God raised Judges unto them; to deliver them from the oppressions of their neighbour Nations, when they cryed unto him.

2 q Then also during the time of the Kings who were of the house of *David* (to whom and in whose seed God promised to establish an everlasting Kingdom) till they were carried r out of their Land Captives into *Babylon*, where they were detained 70 years.

3 And lastly, after their return from Captivity, they were kept under and greatly afflicted by the s Persian and t Grecian Monarchies, till at last they were wholy subdued and captivated by u the Romans.

p Acts 13.20. Iudg.2.19,20. & 3,8,12, & 4.2 & 6.1. & 9. & 10.7. & 13.1. q 1 & 2 Sam.1 & 2 King.1 & 2 Chron. Psal.89.34,35,36. Psal.132.12. r Acts7.43.2 Kings25. 1.12, Ier.25.9-12. s Dan.2.32.39. Dan.8.4,20. Nehem. Ezra, Ester. t Dan.2 32,39. Dan.8.5,21. Dan.11. u Dan.2 33,40,41. Dan.7.23. Iohn 11.48. Luke 19.42,43. Luke 21.24.

23 Q. *Where are they now?*

A. They x are utterly destroyed from the Land of their possession, and scattered in misery over all the World.

x Deut.28.49.63,64,65. Iam.1.1.& 1 Pet.1.1, 1 Thes.2.1 Revel.11.2.

24 Q. *Wherefore is this last judgement befalne to them?*

A. 1 Because they a believed not in the promised seed of the Woman of *Abraham* and of *David*, their Messias b whom God sent unto them to be their King, but they put him to a c shamefull death.

a Iohn 1.11. Mat.22.2-8. Mat 23.37,38,39. b Mat.2.1 Mat.21.5. Luke 1.33. Iohn 18.37. Iohn 19.19. c Mat.2 28,19. Mat.21.37,38,39. Mat.27.chap. Mark 14.& 15.cha Luke 22. & 23.chap. Acts2.23. Acts 3.14,15. Acts4.1 Acts5 30. Gal.3.13.1 Thes.2.15.

2 B

2 Because when afterward he [d] was raised from the dead, and preached unto them by his Apostles, they beleeved [e] not in him, but [f] persecuted those that preached him, and those that professed his name.

d Luke 24.47. Acts 2.3,4,8. Acts 2. chap. Acts 4.9,10,11.
e Acts 13.45,46. Acts 28.26,27,28. & 2 Cor. 3.14,15.
f Acts 4.11,18. Acts 7.59. Acts 8.4. Acts 9.2. Acts 12.1,2,3. Acts 13.45,50 Acts 17.5. Acts 21.27,28.

25 Q. *Who was this Messias, and how was he called?*

A. [g] Jesus Christ of *Nazareth*, the [h] eternall Sonne of God, who in the [i] fulnesse of time, which is now above 1600 years past, was made Man of a Woman, by the [k] power of the Holy Ghost, over-shadowing her, and shee [l] remaining a Virgin, he became in her the promised [m] seed to *Adam*, to [n] *Abraham*, and to [o] *David*, and that Prophet [p] which God promised to raise unto his people.

g Mat. 2.23. Luke 24.19. Iohn 19.19. h Mat. 4.17. Mat. 17.5. Iohn 5.17,18,19. Col. 1.15. i Gal. 4.4. k Luke 1.35 Mat. 1.18,20. l Isa. 7.14. Mat. 1.18,25. Luke 1.34. m Luke 3.38. Gal. 4.4. n Mat. 1.1. Acts 3.25,26. Gal. 3.16. o Mat. 1.1. Mat. 22.43. Luke 1.27. Luke 2.4. Acts 2.30 Rom. 1.3. & 2 Tim. 2.8. p Acts 3.22,23. Acts 7.37.

26 Q. *Were they at all forewarned of his comming, that they might expect him?*

A. [q] Yea, before the time of his comming, they were forewarned by all the Prophets, from *Samuel* till the end of the Captivity of *Babylon*, who spake of [r] the time and [s] manner of the appearance of the Just one, and of the [t] things to be done by him and to him.

q Luke 24.27,44. Acts 3.24. Acts 10.43.
r Dan. 9.24. Haggai 2.7. Malach. 3.1. Mat. 16.3,4.
s Mat. 21.5. Isa. 53. chap. Zach 9.9. & 1 Pet. 1.11.
t Isa. 53. chap. Dan. 9.26. Luke 24.44. Acts 13.27,28.

And

And at and about the time of his comming they were fore warned by the [a] Angels from Heaven, by the Propheecies of [b] *Zacharias* and [c] *Simeon*, and by the [d] Wisemen from the East, who saw his Star, and were directed by the chief Priests and Scribes where to find him.

And lastly, before he begun to preach they were warned by [e] *Iohn* the Baptist, who was sent before him, in the Spirit of *Elias*, to prepare the way of the Lord.

a Luke 2.9,13. b Luke 1.67. c Luke 2.25. d Mat.2.ch.
e Mat.3.ch. Iohn 1.23. Isa.40.3. Mal.3.1. Mal.4.5. Luke 1.17. Luke 7.27. Mat.17.11,12. Acts 13.24.

27 Q. *Where was he born?*

A. In a town called [f] *Bethlehem of Iudah.*

f Mat.2.1,5,6. Luke 2.4,11,15. Iohn 7.42.

28 Q. *How long did he live on earth?*

A. About the space of three and thirty [g] yeers.

g Luke 3.23.

29 Q. *What did he for Mankind?*

A. He bruised [h] the Serpents head, that is, hee overthrew the Devils power over Mankind.

h Gen.3.15. Heb.2.14. Luke 1.74.

30 Q. *How did he this?*

A. 1 By his [i] Doctrine, [k] Miracles, [l] Obedience to the Law and [m] sufferings.

2 By his [n] sitting at the right hand of God in our nature, and [o] intercession in heaven for us.

i Iohn 1.18. Iohn 7.46. Mat.4.15,16,17. Mat.7.28,29 Luke 4.22. Heb.1.1. Heb.2.3.
k Acts 1.1. Acts 2.22. Acts 10.38. Mat.4.1,2. Mat.11.3,4,5. Iohn 3.2. Heb.2.4.
l Gal 4.4. Mat.3.15. Iohn 8.46. & 1 Pet.2.22.
m Heb.2.14. Mat.26.& 27.chap. Mark 15.34. Phil.2,8.
n Heb.1.3. Heb.8.1. Acts 7.55. Ephes.1.20,21. 1 Pet.3.22
o Rom.8.34. Iohn 14.16. Iohn 16.26. & 1 Tim.2.5. Heb.7 24,25. & 1 Iohn 2.1,2.

3 By his sending of the [p] Holy Ghost from Heaven upon the Apostles to [q] to preach the Gospell to *Jews* and *Gentiles* throughout the World, and to [r] write it unto Posterity.

p Acts 1.4,8, Acts 2.2,3,17. Ephes. 4.8,11.
q Mat. 28.18,19,20. Mark 16.15.
r Revel. 1.11. & 21 John 20.31. & 1 John 1.4.

31 Q. *What did they preach unto the world?*

A. That Iesus is the [t] Christ the [t] Son of God the [u] Mediatour of the New Covenant of Grace between God and Man; that hee did [a] die and rise from the dead for Us, and that by Him [b] alone we receive salvation.

t John 20.31. Acts 17.3. Acts 9.23.
t Acts 8.37. Acts 9.20. Acts 13.33.
u 1 Tim. 2.5. Heb. 8.6. Heb. 9.15. Heb. 12.24.
a Acts 1.22. Acts 4.33. Acts 29.19. Ro 4.25. 1 Cor. 15.3,4
b Acts 4.12. Acts 13.37,38,39. & 1 John 5.10,11,12.

32 Q. *What did the Apostles require of those to whom the Gospel was preached?*

A. 1 That they should [c] Repent and [d] Believe in God God through Christ.

2 That they should [e] call upon God through Christ alone.

3 That they should make [f] Publike profession of their Faith

c Acts 2.38. Acts 17.30. Acts 26.20.
d Acts 8.37. Acts 10.43. Acts 13.39. Acts 16.30,31.
e Acts 2.21. Rom. 10.12,13.
f Mark 8.38. Luke 12.8,9. Rom. 10.9,10.

33 Q. *What is it to repent?*

A. To [g] cease from sin and learn to do good.

g Isa. 1.16,17. Acts 3.26. Acts 26.20. Heb. 6.1.

34 Q. *What is the Sum of that Faith which is believed in the Gospel?*

1 I *Believe in God the Father Almighty, maker of Heaven and Earth.*

2 *And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost,*
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead and buried,
The third day he rose again from the dead,
He ascended into Heaven,
and sitteth at the Right hand of God the Father Almighty,
From thence he shall come to judge the quick and the dead.

3 *I believe in the Holy Ghost.*
The Holy Catholike Church,
The Communion of Saints,
The forgivenesse of sins,
The Resurrection of the Body,
And the life everlasting. Amen.

35 Q. *How should we call upon God through Christ?*

O *Ur Father which art in Heaven,*
1 *Hallowed be thy name,*
2 *Thy Kingdom come,*
3 *Thy will be done in earth as it is in Heaven,*
4 *Give us this day our daily bread, and*
5 *Forgive us our trespasses, as wee forgive them that trespasse against us, and*
6 *Lead us not into temptation, but*
7 *Deliver us from evill;*
For thine is the Kingdom, the power and the glory, for ever and ever. Amen. 36 Q.

36 Q. *How should Christians make Publike Profession of their Faith?*

A. By [h] joyning themselves to the Church of God, in the observation of all Christs Publike Ordinances.

h Acts 2.40,41,47.

37 Q. *What are the Publike Ordinances of Christs Church?*

A. The Preaching of the [i] Word; the Sacraments, Prayer, and Church-Censures.

i Acts 2.42.

38 Q. *Who have been always counted lawfull Preachers of the Word?*

A. Such as have been [k] called to the Office, and set themselves apart for it.

k Acts 13.2. Rom.1.1. & 1 Tim.4.13,14. & 1 Tim.5.22. Heb.5.4.

39 Q. *How many Sacraments hath Christ instituted?*

A. Two [l] Baptisme and the Lords [m] Supper.

l Mat.28.19. m Mat.26.26,27,28,29. 1 Cor.11.23.

40 Q. *Why did the Apostles joyn the Believers into one Society called a Church?*

A. That they [n] might be distinguished and separated from the profane World.

n Acts 2.40. Acts 19.9. & 2 Cor.6.17.

41 Q. *Why should they be separated from the profane World?*

A. 1 If they live [o] conforme to the World, Christ will not own them.

2 The [p] World and all that are profane in it shall be destroyed; and [q] none shall be saved but such as be Saints and belong to Christ,

o Iohn 15.19. Iohn 17.14. Rom.12.2. & 1 Iohn 2.15,16, 17. & 1 Iohn 5.19. Mat.7.23. p Mat.25.41. & 2 Thes 1 9. & 2 Pet.3.7. q Mat.25.34. Revel.21.27.

42 Q. *How*

42 Q. *How shall the World be destroyed?*

A. The [q] World shall be burnt up with fire; and the [r] wicked therein shall be judged and condemned to everlasting torments in Hell.

q 2 Pet.3.7,10. r Mat.25.41. Revel.14.1. Revel.20.15 2 Thes.1.8,9.

43 Q. *How shall the Godly be saved?*

A. They shall be [s] with Christ in Heaven in everlasting joy and glory.

s Mat.25.34. Iohn 14.3. Iohn 17.22,24. Col.3.4. & 1 Thes.4.17.

44 Q. *How do we know all this?*

A. By the Holy [t] Scriptures of the Prophets and Apostles, Gods Messengers to the *Iews* and *Gentiles*, sent to reveal his counsell, and to write it for our salvation. To [u] him be glory for ever. AMEN.

t Iude 17. & 2 Pet.1.15,17,18,19. & 2 Pet.3.15,16. Iohn 20.31.

u 1 Tim.1.17.

Ca-

Catecheticall Propositions Concerning Matters of Faith.

1 *Of the Holy Scriptures.*

THe Scriptures of the Old and New Testament are the very Word [a] of God, containing evidently, [b] infallibly and perfectly his [c] revealed Will and Truth to be a Rule of our [d] Faith and [e] Obedience, a [f] Judge of our lives, a Touchstone of all [g] Doctrines, and a Means to make every Believer [h] perfect unto Salvation,

a 2 Pet.1.20,21. b Psal.19.7,8. Isa.34.16. Iohn 10.35. c Deut.29.29. d Acts 24.14. e Psal.119.9. f Iohn 12.48. Rom.2.16. g 1 Iohn 4.6. h 2 Tim.3.16,17.

2 *Of God in his Essence.*

There is one only [i] God, who being eternally of [k] Himself, [k] over and in [l] all the Authour of all life [m] and being; is a [n] Spirit only [o] Good, only [p] Wise, [q] Almighty, all [r] Just, all Holy, [s] every where [t] Present, and [u] Infinite in all perfection.

i Deut.6.4. k Exod.3.14. l Ephes.4.6. m Acts 17. 25,28. n Iohn 4.24. o Mat.19.17. p 1 Tim.1.17. q Gen.17.1. r Deut.32.4. s Isa.6.3. t Ier.23.23,24 u Iob 11.7,8,9.

3 *Of the Persons in the Godhead.*

This Divine Nature doth subsist in Three [x] Persons, the Father, the Son, and the Holy Ghost, and these Three are one and the same God.

x 1 Iohn 5.7. Matt 3.16,17. Mat. 28.19.

4 Of

4 *Of the Creation of the World.*

The [y] World & all things therein [z] Visible and Invisible, were in the beginning made by the [a] Word of God in six [b] days of [c] nothing.

y Gen.1.1. Gen.2.1. z Col.1.16. a Psal.33.6.
b Exod.20.11. c Heb.11.3.

5 *Of the creation of Mankind.*

Man was made after the [d] Image of God, Righteous and Holy, and with authority to rule over the creatures of this world; by God, who [e] breathed an Immortall Soule into his earthly Body, and placed Him, and the Woman made of his [f] rib, in Paradice.

d Gen.1.26,27. Ephes.4.24. e Gen.2.6,7,8. Luke 16.22, 23. f Gen.2.21,22.

6 *Of Gods Universall Providence.*

The Providence of God doth [g] Uphold, [h] Order, and [i] Govern all things, to the ends for which he by his [k] foreknowledge, hath [l] unalterably appointed them; so that nothing doth fall out by [m] chance in this world, but all is [n] directed to Gods glory, and to the good [o] and comfort of his people.

g Heb.1.3. h Gen.8.22. Gen.9. verse 1 till 18.
i Psal.103.19. k Acts 15.18. Ephes.1.11.
l Isa 14.24. Isa.46.10. m Prou.16.33. Mat.10.29,31.
n Prov.16.4. o Rom.8.28.

7 *Of the government of Angels.*

The [p] Angels both good and bad [q] are all under the direction of Gods will, and servants to his providence, so that none of them can or dare doe any thing without his [r] leave.

p Psal.103.20,21. q Jude verse 6.
r Iob 1. verse 7 till the 13. Mat.8.31. & 1 Kings 22.22.

8 *Of Man in the state of Innocencie.*

Man being made by God [s] upright, was able and bound

s Ecclesiastes 7.29.

to

to obey his will by himselfe perfectly, which if he did, he was to live happie in Paradice; but if he did not, he was to die the [t] death, according to the promise and threatning in the Covenant of Works, made by God with him, and his posterity in him.

t Gen.2.17.

9 *Of mans defection from God.*

Man was entised by the [u] Devill to transgresse the Commandement of God, that so he might live not according [x] to the will of God, but according to his own will, in the way of his own choosing.

u Gen.3.verse 1, till 8. Iohn 8.44. & 2 Cor.11.3.
x Iam.1.14.& 1 Iohn 2.15,16,17. Isa.65.11. Isa.66.3.

10 *Of Originall Sin.*

The Sin of *Adam* in falling from God, made not onely himselfe, but his whole Posterity guilty of [y] condemnation; and transfused to every one of them from their [z] birth in particular, [a] sinfull inclination of [a] concupiscence, so that they are all by nature children of [b] wrath, unable to doe any good, and prone to what is evill continually.

y Rom.5.18,19. & 1 Cor.15.21,22.
z Psal.51.5. Psal.58.3.
a Rom.7.14,17. Ier.17.9. Gen.8.21.
b Ephes.2.2. & 2 Cor.3.5. Gen.6.5.

11 *Of Actuall Sinne.*

Every naturall [c] man born of *Adam* doth sinne against the Law of God, not onely against that which is [d] written in the hearts of all men, but also against that which is [e] revealed by the Word, so that all are [f] actuall transgressors before God, and guilty of death.

c Rom.8.7,8. Eccles.7.20. & 1 Iohn 3.4.
d Rom.2.12,13,14,15.
e Rom.2.verse 15. till 25.
f Rom.3. verse 9. till 20.

12 *Of Mans Misery, by the punishment of Sin.*

Man being faln from God, did not only [g] loose for himselfe and his Posterity, that Communion which he had with God, and the pleasures of Paradise, but being cast out to live and die in a cursed earth, hee became lyable to all [h] manner of miseries [i] temporall, [k] spirituall and [l] eternall, which he brought upon his [m] Posterity as the just punishment of his and their sin.

g Gen.3.verse 16. till the end of the chapter. h Iob.5.6,7 Psal.32.10. i Psal.58.6. till the end. Psal.90. verse 5. till 11 k Rom.8.21. till the end. l Mark 9.43,44. m Rom.5.12 14,18,19. Rom.6.23.

13 *Of the Incurablenesse of his Misery.*

Man being faln into this wofull condition of Sin and Misery [n] could not deliver himself, nor [o] could any other creature find out or procure a way of deliverance for man; but he had continued irrecoverably and eternally miserable, unlesse God of his infinite [p] Wisdom and Almighty power had provided a Remedy whereby to work out salvation for him.

n Rom.5.6. o Ephes.2.2,2,3. & 1 Pet.1.12. p Psal.73 25. Ephes.1.18,19. Ephes.3.10.

14 *Of Mans Restitution unto God, by the intervention of a Mediator and Redeemer.*

Man was Restored from his fall and misery by the [q] Mediation of Iesus Christ, which he did [r] undertake and performe to [s] Redeem Mankind from the curse of God, and for sin to [t] reconcile God unto Man, and Man unto God to [u] destroy the works of the Devill, and all the [x] enemies of mans salvation, and to [y] Unite unto God by one Spi

q Hebr.9.11.till 16. r Psal.40.6,7,8. Hebr.10.5,6,7,8,9 s Gal.3 13. Titus 2.14. t 2 Cor.5.18. Col.1.21. Heb.2.1 1 Iohn 2.1,2. u Hebr.2.14. & 1 Iohn 4.8 x Luke 1.7 y Ephes.2 18,19,22. Iohn 17.22,23,24.

tie love, and his Glory increaſes, that which was [a] loſt and [illegible] from him.

a Ch. 2. 18. verſe 11. till 15.

15 *Of the Cauſe Moving God to Reſtore Man.*

God was [a] moved to appoint and accept this way of mediation for Mankind, onely by his own free [b] love unto the World, and by his [c] eternall and effectuall compaſſion towards his elect in Chriſt Jeſus, that in theſe he might manifeſt the [d] Glory of his Grace, and fulfill towards all the eternall [e] purpoſe of his Counſell.

a 1 John 4. 10. b John 3. 16. c Luke 1. 78. Epheſ. 1. 4. Epheſ. 2. 4, 7. d Epheſ. 1. 5, 6. e Epheſ. 1. 11. Rom. 9. 11 till 24. Rom. 11. 32, 33, 36.

16 *Of the Mediator by whom he was reſtored.*

This work of reconciliation between God and Man, was effected by the [f] Son of God, the ſecond perſon of the bleſſed Trinity, who being God [g] from all eternity, tooke the nature of [h] man upon him in the [i] fulneſs of time, being made by the power of the Holy Ghoſt, of a Woman a Virgin, and made under the Law, ſo that hee became [k] *Emmanuel*, God with us in one Perſon.

f Col. 1. 13, 19, 20. Heb. 1. 2, 3. Heb. 7. 28. Gal. 4. 4. g Phil. 2. 6 John 1. 1, 2, 3. Rom. 9. 5. h John 1. 14. i Gal. 4. 4, 5. Luk. 1. 27, 34, 35. k Iſa. 7. 14. Mat. 1. 23.

17 *Of the Way by which he did Mediate.*

The Way by which hee brought this admirable work to paſſe, was by the adminiſtration of his Threefold Office of [l] Prophet, [m] Prieſt, and [n] King; whereby in the ſtate both of his [o] Humiliation and Exaltation hee became to all Believers [p] Wiſdom, Righteouſneſſe, Sanctification, and Redemption.

l Heb. 1. 2. Heb. 2. 1, 2, 3. Heb. 3. 1, 2, 7, 8. m Heb. 3. 1. Heb. 5 5, 6, 9, 10. n Heb. 1. 3, 8. Heb. 8. 1. Revel. 1. 5. Revel. 19. 16. o Phil. 2. 7, 8, 9, 10. p 1 Cor. 1. 30.

18 *Of the Application of the Work of Redemption.*

To make the work of Redemption and Reconciliation effectuall in us, and profitable to the end for which it was undertaken, Christ [q] Iesus is offered with all his [r] benefits in the [s] Covenant of Grace unto all to whom the [t] Gospel in the Ministery thereof doth come.

q Isa.55.1,2,3,4. r 2 Cor.5.21. s Mat.26.26,27,28. Heb.8.6,7. t Iohn5.38,39,40. Iohn8.12.

19 *Of the Covenant as published unto the World.*

This Covenant is published and [u] applyed unto the World by the publike administration of the Word unto all, wherein the doctrines [x] of Repentance from dead works, and of Faith towards God, are delivered to obliege every one to take notice of the [y] grace of God that bringeth salvation, to [z] receive it, and to make use of it to that end.

u 2 Cor.5.19,20. & 2 Cor.6.1,2. x Mark1,15. Heb.6.1. Acts20.21. y Titus2.11. z 2 Cor.6.1,2.Phil.2.12,13.

20 *Of the Doctrine of Repentance.*

The Doctrine of Repentance is applyed unto all the transgressors of the [a] Law, to teach them to deny [b] ungodlinesse in the first place; that is all [c] Atheisme and Idolatry, all false and [d] superstitious Worshipping of the true God; all [e] irreverence and abuse of his Name; and all [f] profanation of his Sabbath, and neglect of his solemne Worships: and in the second place to teach them to deny all Worldly [g] lusts, that is all disrespect and disobedience unto [h] Superiours, [i] Murther and all Malice, [k] Adultery, and all Uncleanesse, [l] Theft and all faudulent dealing; all false [m] witnesse bearing and lying, and all [n] Concupiscence in desiring the things belonging to their Neighbour.

a 1 Tim.1.9. b Titus 2.12. c The first Commandement d The second Commandement. e The third Commandement. f The fourth Commandement. g Titus 2.12. h The fifth Commandement. i The sixth Commandement. k The seventh Commandement. l The eighth Commandement. 1 Thes.4.6. m The ninth Commandement. n The tenth Commandement.

21 *Of*

21 *Of the Doctrine of Faith.*

The Doctrine of Faith is applyed unto all that have the use of Reason, to teach them that [o] God is, who [p] he is, and that he is a [q] rewarder of those that seek him diligently; that they may [r] know and [s] feare, and love and put their [t] trust in God the [u] Father who hath made all things, and in Jesus [x] Christ his only begotten [y] Son, who having [z] redeemed us is gone into heaven, where hee sitteth at the right hand of God, and liveth to make [a] request for us, and shall thence return in glory to give the faithfull their blessed hope: and in the Holy [b] Ghost, by whom the Church of Saints is [c] gathered, [d] sanctified, and [e] governed in this World; and is to be [f] raised, and fully glorified in the World to come.

o Heb.11.6. p Acts 14.15,16,17. Acts 17.23. till 30.
q Heb.11.6. r Iohn 17.3. s Revel.14.7. Psal.2.11.
t Iohn 14.1. u Iohn 1.18. x Titus 2.13,14.
y Heb.1.3. Heb.7.25. Acts 1.11. Col.3.4.
z Mat.28.20. a 1 Cor.12.13. Ephes.2.22.
b Titus 3.5. & 1 Cor.6.11. c Iohn 16.13. & 1 Cor.7.40.
d Rom.8.10,11. Rom.3.21.

22 *Of the Covenant as applyed unto the Elect, and called inwardly.*

This preaching of the Gospell in the Doctrine of Repentance and Faith, is made effectuall unto salvation towards the Elect, and called inwardly by the work of the [e] Spirit of God, who giveth [f] Faith, whereby Christ is received & dwelleth in the [g] heart; and such as are thereby joyned unto him, enjoy through him, the graces of [h] Justification and [i] Adoption, upon which [k] Sanctification doth depend, whereby they are enabled [l] to walk in him [m] worthy of God.

e 1 Pet.1.22. f 1 Cor.12.9. Ephes.2.8.
g Ephes.3.16,17. h Rom.5.1.
i Gal.3.16. Gal 4.5. Ephes.1.5. k Rom.6.22.
l Colos 2.6. m 1 Thes.2.12.

23 *Of the Covenant as applyed unto the Elect, and called Outwardly.*

This same Doctrine is made effectuall unto the Elect and called outwardlly by the administration of the Publike Ordinances [n], and [o] gifts given to the Church, which is the [p] House of the living God, and the Visible [q] Body of Christ whereof the Members [r] are Saints, which all having different [s] graces, are appointed to severall Places and Offices, whereof some are of a [t] Ruling quality given by a speciall [u] Call, and the [x] Imposition of the hands of the Presbytery, others are in a condition to be [y] ruled by an expresse [z] admission unto Membership, and a professed [a] Subjection unto the Ordinances of Christ.

n Mat.28.20. Rom.10.9,10,14. o Ephes.4.8,11. p 1 Tim.3 15. q Colos.1.24. Ephes.1.23. r 1 Cor.1.2. s Rom.12 4,5,6. t 1 Tim.5.17. u Heb.5.4. x 1 Tim.4.14. y Heb.13.7. z 3 Iohn 10. a 2 Cor.8,5,9,13.

24 *Of the use of the Ordinances in the Church of God.*

The Church of God is employed in this World to [b] hold forth therein the Word of life, and the Ordinances of Truth which are appointed to be the Means of [c] begetting, [d] increasing, and [e] confirming graces, and of [f] reforming of Vices and Scandals.

b Phil.2.15,16. c Rom.10.14,17. d Ephes.4.11. till 17. e Rom.4.11. f 1 Cor.5.7,13.

25 *Of the Word and Prayer.*

The Ordinances of the Publike Administration of the [g] Word and Prayer, by those that are [h] Pastors and Teachers, whose Charge it is to [i] Prophecie and [k] Pray in the Church, are the Means by which God doth [l] beget Faith in all men, and [m] perfit it with all other [n] graces in the Saints; for the edifying of the Body of Christ.

g Acts 6.4. h Ephes.4.11. i Rom.12.6. k 1 Cor.11.4 l Rom.10.17. m Col.2.7. n Ephes.4.13,16.

26 *Of the Sacraments.*

The Ordinances of Baptisme and the Lords Supper unto those that are [q] Disciples, are means to increase the [p] Communion of Saints [l] to [q] seal the promises, and to [r] confirm the graces of the [s] Covenant to the [t] Believers, and to their [u] fresh; and to [x] distinguish them from the rest of the World.

o Mat.28.19. Luke 22.19,20. Iohn 4.1,2. p 1 Cor.10.16, 17. & 1 Cor.12.13. till 30. q Rom.4.11. r Acts 2.38,39 s 1 Pet.4.2,3,6. & 2 Cor.6.14,15,16,17.

27 *Of Church-government and Discipline.*

The [t] Ordinances of Church-government & of [u] Discipline, to be administred in the charge of [x] Elders and [y] Deacons; are Means to prevent and Remedy the Bodily and Spirituall evils incident unto the Society of Saints; by an equall administration of [z] Charity for the [a] comfort of the weak, & the relief of the [b] necessities of the poor. As also by an [c] orderly and decent way of proceeding in all things of Publike Concernment; and by the brotherly [d] Correction of those that are any way disorderly; and the publike [e] cutting off of such as are incorrigible.

t Rom.12.8. & 1 Cor.12.28. u 1 Cor.4.21. & 2 Cor.10, v.1. till 9. x Tit.1.5. 1 Tim.5.17. y 1 Tim.3.12. z Act.6 1,2. & 2 Cor.8.13,14,15. a 1 Thes.5.14. b Rom.12.13. c 1 Cor.14.40. d Mat.18.15,16,17,18. e Gal.5.12. & 1 Cor.5.3,4,5.

28 *Of Gods Providence and Government in the World to come.*

Gods Government and the Administration of his Providence in the World to come is both Universall towards all, and peculiar to all the Elect and Reprobate. By his universall Providence hee will [f] raise the dead at the last day both great and small, and bring all both quicke and dead, both Men and Angels unto a [g] judgement, the sentence whereof shall last [h] eter-

f Revel.20.12,13. g 1 Pet.4.5. & 2 Cor.6.3. h Heb.6.2. nally;

nally; wherein the Angels shall be judged by the Saints [i] and then by his peculiar Providence over the Reprobate they shall be [j] destroyed from the presence of the Lord with everlasting torments in [k] hell with the Devill and his Angels, but the [l] Elect shall be received into everlasting [m] glory to be with [n] Christ, [o] inheriting all things in the presence [p] of God for ever. *Amen.*

i 1 Thes. 1. 8, 9. k Mat. 25. 41. l Mat. 25. 34, 46.
m Col. 3. 4. n 1 Thes. 4. 17. o Revel. 21. 7.
p Revel. 22. 2, 3. & Revel. 20. 14.

All Matters of Faith concern

1 The Scriptures, the Rule of Faith and Obedience
- What they are in themselves, *viz.*
  - the Word inspired by God
  - the Word of Truth
    - Evident,
    - Infallible,
    - Perfect.
- What they are to Us, *viz.*
  - A Rule to judge our selves by,
  - A Touch-stone to try all Doctrines by,
  - A Means to make us perfect to Salvation.

2 God. The Author and Object of Faith and Obedience.
- What he is in his essentiall properties,
- Who he is in his Personall Subsistence.

3 The Works of God, the Subject and Matter of Faith.
- Of the creation of
  - the World Visible and Invisible.
  - Mankind in both respects.
- Of Providence, in the Government.
  - Vniversall of all things, by
    - Wisdome,
    - Counsels Vnalterable.
  - Particular of
    - Angels good & bad in their severall conditions
    - Mankind
      - In this World, in his State
        - Of Innocencie where in he was created
        - Of defection from God, whereinto he fell
          - the cause, Sinne
          - the Effect, *viz.* A
            - Originall in
              - *Adams* sin, in whom all sinned
              - That Corruption of Nature which is come by his sin on every one particularly.
            - Actuall in us against the Law
              - Written in the heart
              - Revealed in the Word.

3 2 1

A
The effect
- all manner of Miseries
  - temporall
  - spirituall
  - eternall.
- the remedilesnesse of those Miseries by any creature without the extraordinary Work of God.

Of Restitution unto God
By the worke of Redemption and Reconciliation between God and Vs; Whose
- first moving cause, was Gods free love to the Elect in Christ, whereby his ayme was
  - to manifest the glory of his grace;
  - to fulfill his eternall purpose and [illegible]
- Mediatour, was Christ Iesus in
  - his own Person
  - his two Natures
    - Divine,
    - Humane.
- Means, were and are
  - the administration of his Offices, of
    - Prophet,
    - Priest,
    - King.
  - the twofold state
    - of Humiliation while here on Earth,
    - of exaltation now in Heaven.

By the effectuall Application of that Redemption to Vs, where
- the thing applyed, is Christ with all his benefits in the New Covenant.
- The Manner of applying and administring the Covenant is
  - to the World by the preaching of
    - Repentance,
    - Faith.
  - to the Elect and called,
    - inwardly by Gods Spirit, which maketh the Ministery effectuall to our Spirit, and makes us able
      - First to believe; whereby we
        - Receive Christ,
        - are ioyned to him, & thereby enioy
          - Iustification,
          - Adoption.
      - and then to walke in Christ as those that receive him

4 Outwardly *vide* B

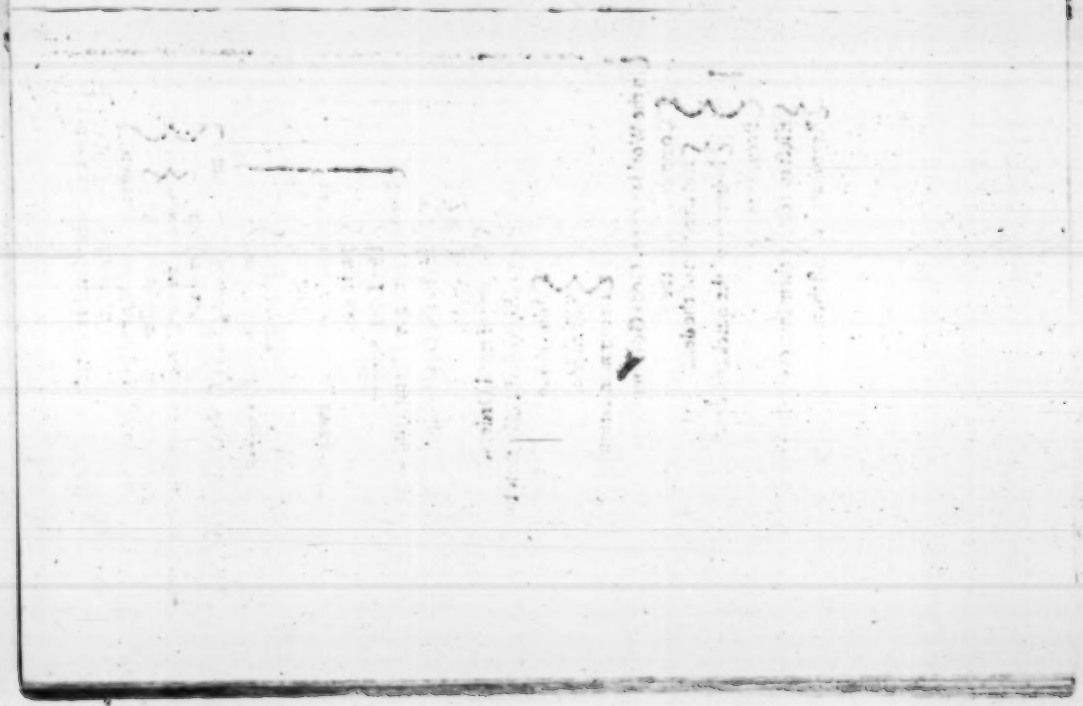
3 4 B.

Outwardly in the Publike Profession of Christianity is the Visible Church which is

- Made up, of the Members of Christs Body
  - Ruling by a call and imposition of hands,
  - Ruled by an admission and professed subjection to the Ordinances.
- Employed in holding forth Gods Ordinances.
  - For common edification in Grace by
    - Propheeying,
    - Praying.
  - For Publike communion among Saints by
    - Baptisme,
    - The Lords Supper.
  - For Preventing and Remedying of evils,
    - Bodily by the Deaconship,
    - Spiritually by
      - Keeping of good Orders,
      - Correction of the disorderly by
        - Admonition,
        - Suspension,
        - Excommunication.

In the World to come, Gods Government is

- Common to all by the
  - Resurrection of the dead
  - Iudgment of the quick and dead.
- Peculiar to the
  - Elect to receive them into everlasting glory.
  - Reprobate to cast them into everlasting torment



Catecheticall Propositions
Concerning Matters of Duty.

1 *Of the Necessity of Obedience.*

BEcause God hath [a] commanded his servants to keepe his Precepts diligently; and because no workers of iniquity [b] shall inherit the Kingdom of Heaven, nor shall the [c] hearers of the Word onely, but the doers thereof be saved: therefore the obedience [d] of faith is necessary in all that shall be saved.

a Psal.119.4. b 1 Cor.6.9. c Iam.1.22,23,25,26.
d Rom.16.26.

2 *Of the ends of good Works.*

God doth require good works that he may thereby be glorified [e] amongst men, and we ought to performe the same, that we may shew our [f] love to him and to his glory, and our thankfulnesse for his mercies, that we may make our [g] calling and election sure; and that we may [h] edifie our neighbour in the way of godlinesse.

e Mat.5.16. f Mat.5.45,48. Col.3.17. g 2 Pet.1.10.
h 1 Cor.10.9,25.

3 *Of the Means inabling a Believer to doe good works.*

The Means whereby the faithfull are inabled to doe good works, is the life of the Spirit of [i] Christ in them, which doth free the children of grace from the [k] Dominion of sin, and [l] leadeth them in all truth, that they may answer the tenour of the New [m] Covenant to observe it.

i Iohn15.4. Rom.8.2. k Rom.6.14. l Iohn 16.13.
m Psal.103.18.

4 *Of the Use of this Means towards Christ.*

Those that are faithfull to God in the Covenant of Grace, make use of their graces towards Christ to [n] remain in him, in his [o] Word and [o] love, and to walk [p] after him in their [p] affections & [p] actions, that in all things they may be [q] conformable to his image.

n Acts 11.23. o Iohn15.4,7,9. p Colos.3.1,2,9,10.
q Rom.8 17,29.

5 *Of the use of this Means towards themselves.*

By the same grace they are [r] inabled and made carefull to reflect upon themselves, to [s] order their conversation aright, not onely towards [t] God, but towards their [u] neighbour, and their own [v] Soule, as well in respect of the [w] duties to be done, as in respect of the [y] time and [z] manner of doing the same discreetly.

r 2 Cor.13.5. s Psal.50.23. t Acts 24.16. u Heb.4.12. x 1 John 8. Ephes.5.15,16,17. y Psal.1.3. z Psal.112.5.

6 *Of their Dutie towards God.*

Their conversation towards God before all things is ordered to worship [a] him in Spirit and Truth, in such a forme as he hath appointed in his Word, with such reverence as is due to his name, and at the time which he hath set a part for his solemne service, [b] loving him with all their heart, and soule, and minde.

a Iohn 4.24. and the first Table of the Law. b Mat.22.37,38.

7 *Of their Duty towards their Neighbour.*

Their conversation towards their Neighbour, is ordered to [c] love him as themselves; yeelding to their Superiours all due honour, and to all men all innocencie, in deed, word, and thought, towards their life, towards their chastity, towards their goods, towards their good name; and towards all that any way belongeth unto them.

c Mat.22.39. and the second Table of the Law.

8 *Of the Duties towards their own Souls.*

Their conversation with their own Soule, is ordered to [d] purifie the same daily before God, by the exercise of [e] repentance to redresse failings, and of Faith [f] to stand fast, and grow in graces.

d Iam.4.8,9. Heb.12.15. e 2 Cor.7.10,11,12.
f 2 Pet.3.18. Ephes.6.13,14,15,16,17.

9 *Of the Time and Manner of performing all this.*

The Spirit that teacheth them to be carefull of all these duties,

duties, doth order their thoughts with [g] discretion therein, to doe every thing at his own fit [h] time, and in such a way, that all is performed wisely, faithfully; and conscionably, [i] wisely, that is according to a known rule of the [k] Word; faithfully, that is to [l] answer Gods purpose in the heavenly calling, and [m] conscionably, that is, with [n] watchfulnesse to observe Gods out-goings towards us, and our [o] own ways towards Him; and with constant [p] perseverance in Prayer, for continuall supply [q] of grace.

g Psal.112.5. h Psal.1.3. i Ier.8.9. k Is.8.20. l 2 Cor.1.12. Psal.103.2,3. m 1 Tim.1.19. n Psal.27.8 Psal.85.8. o Psal.119.59. p Phil.4.2. Psal.5.2. Psal.55.17. q Heb.4.16. Phil.4. verse 6,7.

FINIS.

In matters of Dutie the Conscience is to be informed

1 Of the Necessity of Obedience to Gods will in Faith.
2 Of the End and usefulnesse of Good Works;
  - Which God doth aime at.
  - Which we should be moved by.
3 Of the Means inabling the faithfull to yeeld Obedience,
  - That it is, the life of the Spirit in them;
  - That it doth
    - Free them from the Dominion of Sinne,
    - Lead them in all truth to fulfill the Covenant.
4 Of the Vse of the Means to be made.
  1 Towards Christ which is
    - To remaine in him
      - In his words
      - In his love.
    - To walke in him by
      - Being conformable to his Image,
      - Following after him in our
        - Affections towards Heaven,
        - Actions on Earth.
  2 Towards Our selves, which is to Order our conversation aright: Here must be known
    - What our conversation is
      - Towards God, in the first Table of the Law.
      - Towards our Neighbour, in the second Table of the Law.
      - Towards our own Soul, exercising
        - Repentance
        - Faith.
    - How it is to be ordered,
      - For the time
        - Daily,
        - Sabbatically.
      - For the Manner.
        - Wisely according to the Word,
        - Faithfully according to the Call of God.
        - Conscionably in
          - Watchfulnesse observing Prayer.
            - Gods ways to Vs.
            - Our ways

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